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sister kingdom. "Let us strengthen our party," said the intriguing Pitt, "and let the energies of an Irish Parliament be swallowed up in the overwhelming abyss of a British court, and a British Parliament." And so it was.

Would I could say otherwise: but it is notorious, that party spirit rules even among those who undertake to manage the great concerns of the nation. The minister has his party; and against him is ranged a strong phalanx, headed by experienced combatants, who neglect no opportunity of distressing and mortifying the men in office. I grant a difference in opinion is unavoidable, but why should men who meet to deliberate on the great affairs of the nation, make it a main point to harass and undermine one another. Why do they make the affairs of the nation the platform on which to fight their battles?

But I come nearer home. I take Ireland, and say, when has she been free from the effects of the most virulent party spirit? I would gladly draw a veil over what is past. Let us see, if with regard to what is to come, we may hope for better things. No; not until Catholic emancipation be granted, and all equally good subjects shall be equally cherished by the state. Remove the ground of jealousy, and you strike at the root of the evil.

I am writing this on the 12th of July, and I have just seen various Orange lodges marching past my door, to the tune of the "Protestant Boys." Is this right, and as it ought to be? Are the Catholics to be for ever insulted by a petulant unfeeling party, who seem delighted to keep up the remembrance of former feuds and contentions? Or is it wise in our magistracy to tolerate those no popery processions, which, in my opinion, disgrace our society.

Certain it is, that these and similar parties always give rise to *opposition* parties, among those who are hurt, irritated, and disgusted, with the intemperate and foolish conduct of the adverse faction. If there are Thrashers and Carders in the country, I fancy the supporters of the Orange institution may thank themselves for much of the violence and crime with which these are chargeable. Let us cease to irritate our brethren, and they will cease to irritate us. Let party distinctions cease, and then we may hope, that peace, amity, and concord, will prevail.

PACIFICATOR.

To the Proprietors of the Belfast Magazine.

ANY person whose mind is possessed of the smallest spark of right feeling, cannot but be sensibly touched at viewing so widely spread in the world, that disposition which delights in annoying and irritating one another. Instead of endeavouring to find out measures that might be most likely to prove conciliatory, how frequently do we see new systems adopted, and fresh measures pursued, attended with circumstances the most aggravating.

Neither does it require any great share of discernment to discover the fatal effects that must result from this irritating disposition, too manifestly evident in many of our countrymen. This country has long been, as it were, the devoted victim to party feuds and intestine broils, arising from time to time from one cause or another; and I cannot help stating from repeated observation, that I believe no cause whatever of late years, has been more productive of ill consequences, or tended more to keep alive these party broils than that hateful system of Oran-

gism, which has arisen to such an alarming height as even to engage the attention of the legislature, and I trust it will undergo such an investigation as will lead eventually to put a total stop to so pernicious an association. May its very name and existence be henceforth buried in oblivion, and may past experience of its baneful effects, prove a salutary caution to all to beware in future of contributing, in the smallest degree, towards supporting a measure that may well be called a public nuisance! It should be, and I trust is the detestation and abhorrence of all good men, and lovers of peace, and as such they should with all their might set their faces against a system so pregnant with many ill consequences. The supporters and abettors of this nefarious system are, it is evident, now the disturbers, shall I say the only disturbers of the public tranquillity, at least in this part of the country. Other causes may perhaps occasionally operate to heighten animosity, but this system may in this respect claim the pre-eminence. The Catholics have for a long time past appeared to me to be in a disposition to cultivate a good understanding with all other sects, and to wish to have buried in oblivion all old matters that tended to destroy a mutual confidence; and had their opponents evinced the like good temper, we might ere this have had cause to hail an happy era in the history of our country; but, alas! the cry, the infatuated cry of Protestant ascendancy, and no popery, have extended the difference, and most unhappily for the peace of the country, continued the breach. Until the nation participates in an equal distribution of the rights of a free constitution, (which is most devoutly to be wished,) we need not expect any great degree of a lasting reconcilia-

tion. The ascendant party will still pride themselves on their pre-eminence, and be for exerting an undue stretch of power over those who are excluded from their just rights. The latter will be exposed to the insults of the former, and discontent will more or less prevail towards the existing government. But banish all restrictions with respect to religious distinctions, and you are in the fair way of gaining that degree of confidence which is so necessary in the wise ordering of a state. The best bulwark to a good government is the affections of a free people. I, for my part, am neither for Protestant ascendancy, nor for Catholic ascendancy exclusively, either would be detrimental to the interests of true liberty, and inconsistent with the principles on which a free constitution is founded. When a wish for ascendancy becomes with either the order of the day, we may in great measure bid farewell to that true peace, harmony and concord, to that liberty and equality which alone constitutes the glory of a nation.

I do indeed most ardently wish the uniting of all parties, and the minds of all to be so prepared by the mild attributes of peace, as to form one general mass for the good of the whole; and in the earnestness shewn to promote this good work, to forget the distinctions of creed, or whether there be any creed but that of loving one another even as "God is love." The more this important truth is imprinted on our minds, and we act according thereto, the more we will resemble him in our conduct one towards another. But here I cannot help making the observation that for men who profess to be ministers of peace, and purposely set apart as instructors to the ignorant, and teachers of good things, for these to be leaders and abettors of a system

evidently tending to produce strife, to create animosity, and to sow the seeds of enmity, discord and civil war, is such a contradiction to the professed object of their calling as even the most undiscerning cannot but behold with regret and astonishment. The conduct of such persons, (and that there are such, facts can testify,) is highly reprehensible, and loudly calls for the most severe animadversions. Instead of being as way-marks to point out to others the path of duty, they are stumbling-blocks, causing the weak to err, and the feet of thousands to go astray. They appear to me to be placed in a situation of great responsibility. Much depends on their influence and example. How far their example and influence have tended to promote peace on earth, and good will among men, I leave to themselves, but I much fear that the blood of many will rest on some of their heads.

And yet there are among the number of those, persons who are zealous in promoting the extension of Bible societies, and contributing to sending abroad the scriptures for the purpose of converting the Heathen nations to Christianity. When I hear of these things, and see the conduct of many who are most zealous in this work, I can scarcely forbear exclaiming, ye hypocrites, ye blind guides, first pull the beam out of your own eyes, first examine yourselves, and your own conduct, and see does it bear the marks of true conversion, does it bear the genuine stamp of him by whose name ye profess to be called. How far this dignified character is supported in these nations, let the conduct of all testify. By their fruits, not by their creeds, shall ye know them.

The cultivation of the heart, and the observance of sound practice have been too much neglected, and

an undue attachment to forms, and to the forcing of creeds, substituted; the consequence is, that a spirit of intolerance is too visible among us. The endeavouring to force on one another a belief in their respective creeds, has been in all ages one grand source of much mischief. And where is the sect that can in truth say they have kept fully clear in this point? All have in a greater or lesser degree erred in this particular. Catholics have persecuted Protestants, and Protestants, when the balance of power has turned in their favour, have persecuted Catholics. Presbyterians have persecuted Quakers, and Quakers in their turn those who differed in opinion, and seceded from them. So that it is high time for all parties to lay aside their bickerings, and in the true spirit of charity, embrace one another as children of one common father. The world has been long enough inflamed by a spirit of intolerance, alas! too visible in the character of all sects, each wanting to support their respective claims to the title of orthodoxy. What is orthodoxy? It is just what sects choose to make it; and according to the explanation they give of this term we must believe, or as I have read in some creeds, perish everlastingly. What is held up as orthodox to-day, may be cried down as quite the contrary to-morrow, and thus the world is kept in constant agitation about the meaning of the term orthodox. But I trust the day is dawned, and will more and more advance, when the rights of conscience and of private judgment will be better understood. A day wherein a reformation in the minds and manners of the people will be more sought after than any requisition to subscribe to certain articles or dogmas of faith; and that his creed will be accounted best

whose life is the most free from error, and who endeavours to regulate his conduct by the unerring standard of justice and truth.

To plead for, and to hasten the coming of this day, as far as their influence and example extends, should be the work of all who wish well to the best interests of man.

N.S.

To the Proprietors of the Belfast Magazine.

YOUR correspondent, "A County Carlow Peasant," was mistaken in the account he gave in your last number, of a *Northern* outrage, if he alluded to a transaction which took place in this neighbourhood a few years ago. Two giddy young men, "in all the madness of superfluous health," and perhaps with the impudence of thinking that every thing became them, because they considered themselves as gentlemen, amused themselves by shooting with pistols at the cats and dogs on the sides of the road, on their return from Dublin, and in one instance, in the pursuit of this *elegant and highly refined amusement*, fired into a cabin on the road side. One of them now holds a high civil station, and the other is in a clerical character in a town not far remote from yourselves, but it is hoped they have long since been convinced of their folly.

Your correspondent is, however, very much mistaken in saying no notice was taken of their misconduct. A public-spirited individual in this town had a prosecution instituted against the delinquents. The bills of indictment were found against them at the Assizes at Downpatrick, and then they *tardily* consented to submit the matter to the arbitration of two lawyers. They were made to pay pretty smartly for their outrage, the costs of law,

and recompense to the sufferer, amounting to not less than £100. In this case, the North fully maintained its character of INDEPENDENCE. It would be well for the South, if their Nimrods were forced to be equally amenable to the law. If the peasantry were fully protected in their persons and properties, we should hear less of nightly outrage. Circumstances form the character of a people. The obsequious Slave of the day, unprotected and trodden upon, retaliates on the injustice of society, by his nightly depredations.

DETECTOR.

Banbridge.

To the Proprietors of the Belfast Magazine.

SKETCH OF A TOUR TO CARRICK-AREDE BRIDGE.

NOTHING of importance interested our attention; until we arrived at the venerable ruins of the ancient castle of Dunluce. The morning was calm and beautiful. Not one cloud intercepted our extended view of the ocean, and the neighbouring islands. The Sun had just risen a little above the horizon, and with his first rays tinged the dark brows of the projecting cliffs with which we were surrounded. We approached and entered the ruins, impressed with that pleasing kind of melancholy, which is inspired by sublime objects. A dull quiescence was inscribed on the neighbouring landscape, except when interrupted by the screams of sea-birds, and the bleating of the sheep on the neighbouring hills. The sea was unruffled by a breeze. "Sweet emblem," said one of my companions, looking into the green bosom of the ocean, "sweet emblem of peace and tranquillity!" "Yes," added Mr. —, meditating deeply of human life, "to-day the sun of